5 Reprinted from The Path
38 " " Lucifer
17 " " The Theosophist
16 " " The Forum
5 " Transcendental Blavatsky Lodge
2 " Irish Theosophist
1 " Theosophy 1890 Successor Path
2 " Pamphlets W.Q.J.
6 Bhagavad Gita notes by R. Crosbie
Ans. the Lorkant
5 original articles on gnostics
9 articles in Vol. 4 Theosophy

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE

Vol. IV, 1915-16

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Published and Edited by
UNITED LODGE OF THEOSOPHISTS, LOS ANGELES, CALIFORNIA

$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

The subscription price has been fixed at $2.00 per annum. Subscriptions may begin with any desired number. Back numbers, 25 cents each.

Contributions intended for publication should be sent in not later than the 15th of the month preceding issue. Writers should in all cases retain copies, as no manuscripts will be returned.

Subscriptions, contributions, and communications of every nature, should be addressed to the Business Agent of THEOSOPHY,

WESCOTT CLOUGH,

Metropolitan Building, Los Angeles, California.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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A U M

Let every Brahman with fixed attention consider all nature, both visible and invisible, as existing in the Divine Spirit.

For when he contemplates the boundless universe in the Divine Spirit, he cannot give his heart to iniquity.—*Manu.*

THEOSOPHY

Vol. IV NOVEMBER, 1915 No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

"THE OCEAN OF THEOSOPHY"

A NEW EDITION

WE are glad to announce to our readers that we have secured the right to publish "The Ocean of Theosophy" written by Wm. Q. Judge. Theosophists know that this work has passed through many editions; in fact was in such demand that the original setting was used throughout, despite the fact that a number of typographical and other errors were known to exist.

The new edition is now ready for delivery; it is printed on better paper, with new clear type, and a binding worthy of the book; the errors designated have been corrected and every care taken to give the book a setting such as a work of that importance deserves.

Outside of the writings of H. P. Blavatsky, there has never been published any work so valuable to students of Theosophy. While it is written in such form as to be grasped by the ordinary mind, the statements contained therein are so concise and pregnant of meaning as to call for the reader's best power of thought.

The author was a Teacher who spoke and wrote of his own knowledge; he stands second only to H. P. Blavatsky. All theosophical publications other than those written by the two above mentioned are the works of students and therefore subject to the misconceptions and personal bias of the several writers.

We most heartily recommend this work to all theosophical students, as well as to enquirers who desire a simply expressed, synthetic exposition of the Secret Doctrine written by one who knew whereof he wrote.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

(Continued from July)

THE SEEDS OF DISRUPTION.

To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

—FIRST OBJECT OF THE THEOSOPHICAL SOCIETY, founded 1875.

The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. . . .

On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. . . .

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism.

—H. P. BLAVATSKY .·. Letter to the American Convention, 1888.

. . . Advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and mislead you. . . . On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T.S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work. . . . .

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction.

—H. P. BLAVATSKY. .·. Letter to the American Convention, 1891.

The writings of H. P. Blavatsky and Wm. Q. Judge may be divided into four categories, as follows:

(a) The statement of the broad principles of the ancient Wisdom-Religion, and the evidences in human history and experience that tend to corroborate them. These were and are addressed to all mankind.

(b) The application of those principles to human science, religion, and philosophy, as showing the underlying basis of all, and the course of human degradation and corruption of teachings originally sublime in their presentation and purpose. These were and are addressed to all men, whatever their race, creed, or caste, who may have become members of the Theosophical Society, or who may be even casually interested in Theosophy.

(c) Direct instructions in the philosophy and practical applications of the teachings of Theosophy to all the problems of Human life, personal and collective. These were and are addressed to those who have by study and reflection, become convinced of the fact of Masters, Their philosophy, and Their desire to aid and foster the efforts of all sincere students who have by pledges voluntarily taken to their Higher Self, expressed their determination to "make Theosophy a living power in their lives."

(d) Intimate personal directions, admonitions, warnings, cautions and corrections, addressed to individuals and groups of individuals, whose present efforts or past Karma have brought them to that state or relation where such guidance is merited or demanded.

These various divisions of the writings of the Messengers are not to be considered as separate and unrelated, but as consistent and coherent members of one body of Teaching and Example which constitute the periodic effort of the Great Lodge in the last quarter of the nineteenth century. It is over and over indicated in the writings of H.P.B. and W.Q.J. that the actual work of the Great Lodge of Masters never ceases, and that during the remaining three quarters of each century all those who have imbibed and assimilated the teaching and example furnished are brought into direct personal relation with Agents of the Lodge, but that the identity of the Agents and of the individuals under their direct instruction, and the nature of the teaching, direction and readjustment given, are never disclosed and cannot be found out. In other words, after a certain stage of evolution has been reached, "those who know don't tell, and those who tell don't know," and that "this is no arbitrary decision, made by any master or teacher or any such person, however divine. It is a law of that life which the disciple has entered upon." The whole process of this evolution, therefore, is one of recognition. How could it be otherwise, indeed? Until by dint of repeated experiences through many lives, the student recognizes the vanity and inanity of all earthly things, the mingled cupidity, stupidity and folly of all earthly explanations of the mysteries of existence, whether those explanations be offered in the

name of religion, science, or philosophy, how can he recognize the WISDOM-RELIGION? "When science, theology, every human hypothesis and conception born of imperfect knowledge, lose forever their authoritative character in our sight," and their dispensers and sponsors appear to us once and for all in their true light as blind leaders of the blind; when these negative steps have been accomplished and their correlatives, recognition of the Secret Doctrine, of the Lodge and its Messengers, have been positively achieved by the would-be neophyte through self-induced and self-devised efforts (checked by his Karma), then the disciple "is ready to learn, then he is accepted, acknowledged, recognized." Until this is so, "the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self."

The writings of Madame Blavatsky covered the entire sphere, the cardinal points of which have been mentioned. Those of Mr. Judge relate chiefly to the two latter named divisions. The field of H.P.B. was the world as well as the students; the work of Mr. Judge lay almost entirely with those who were "called" and those who were "chosen." Thus the work of the two Messengers cannot be separated. It was mutually corroborative and complementary.

Of the army of students who were first and last attracted to Theosophy, it is questionable if a single one of those whose names became prominent ever really grasped what was implied in the mighty *Preface* to *Isis Unveiled*. Of the hundreds who were attracted to the Esoteric Section, publicly formed in 1888, the year of the publication of the *Secret Doctrine,* it is questionable if a single one, again, grasped what was implied in the *Preface* and *Introductory* to that work, or in the *Preliminary Memorandum* supplied to all members of the Esoteric Section. The first-named affirmed an "intimate acquaintance" with Eastern adepts and study of their science, and set out the *sine qua non* conditions precedent to the understanding and acquisition of the Wisdom-Religion by the enquirer. The second pointed out the mistakes of even the most earnest and sincere of the students, after eleven years had elapsed since the publication of *Isis,* and again affirmed that the "Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century," and that "it will take centuries before much more is given from it." The *Preliminary Memorandum* affirms the total failure of the Theosophical Society to embody practically its declared Objects, and makes renewed declaration of the conditions precedent to individual progress.

The barrier between Teacher and Pupil is put in a single sentence in the *Introductory* to the *Secret Doctrine*: "Every reader

will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt." The absurd logical fallacy of such judgment on the part of the learner should be self-evident to all. In the *Preliminary Memorandum,* therefore, it was once again made unequivocally clear to students who had voluntarily pledged themselves, that "Practical Esoteric Science is altogether *sui generis.* It requires all the mental and psychic power of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavour as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity from education, from surroundings, or from other teachers. . . . Otherwise, there is constant risk of his ideas becoming coloured with preconceived notions." It needs but the reading of the various writings emanating from the students to perceive how one and all fell into the pitfalls of their own preconceptions and prejudices acquired from heredity, education, surroundings, and other teachers. Each has "judged" the Teachings and the Teachers from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. Not one in the public eye but has *adapted* the philosophy and practice of Theosophy to his own limitations. When compared with each other, all such "presentations" of Theosophy are seen to be coloured, contradictory and partial. When compared with the actual Teachings recorded by H.P.B. and W.Q.J., one and all of these student writings are seen to be variants, tangents, schisms and fragments of what is, above all else, a consistent, coherent and synthetic philosophy.

If students judged the Teachings from the stand-point of their own limited knowledge and experience, and "indulged in wild and fanciful speculations, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them," (*Preface* to the *Secret Doctrine*) what sort of judgment would they pass upon the Teachers themselves? If they failed utterly to comprehend the nature of the Masters' philosophy, and the condition precedent of its study, what sort of comprehension could they have of the Masters' Messengers?

It would seem to be clear beyond other necessity than that of the statement that the nature and character of the Teacher is shown by the Teaching. A basic misunderstanding of the Message would infallibly imply a basic misunderstanding of the Messenger. A basic acceptance of the Teaching would inevitably imply the necessity for a complete re-formation of one's ideas in the light of the new standard. Such a readjustment of ideas would infallibly shed a wholly new light upon the problems of life—one's own nature and experiences, and the natures and experiences of others. The primary ground for the consideration of the new Teaching and

the new standard which its acceptance imposes, must necessarily be tentative and negative—the utter insufficiency of all known teachings and standards, and the *prima facie* superiority and sufficiency of the new. Its tentative adoption implies rigid comparison and application in practice in comparison with the old, if the efficacy of the new is to be definitively determined. Once established in the mind, the acceptance of the new philosophy and the new standard of life implies a complete and positive re-inventory of all the mental machinery and possessions, and a stern relegation to the scrap-heap of all ideas, modes and habits at variance with or in opposition to the principles and practice chosen. The course of this struggle constitutes the Path of Discipleship, and though this "Path is one for all, the means to reach the goal must vary with the Pilgrim." This is so, because the mind and circumstance of each human being varies from all the others. This mind and these circumstances—the character and environment of each—is the karmic fruit of a long-drawn series of past incarnations, of a long-drawn series or changes in the Soul. The struggle to emerge from the chrysalis of mortal living, mortal thinking, mortal ideas, into the free spaces of the spiritual life, must be proportionately long, unless shortened by the intensity and one-pointedness of the effort. It is not a matter for surprise or grief that almost without exception the students fell short. The failure is only comparative. Some effort was made by each—some headway gained, and the struggle will be renewed again and again in succeeding lives, even as in this, until the accumulation of karmic stamina will break the moulds of men's minds. But the cause of the failure should be enquired into by all those who study Theosophy and the Theosophical Movement seriously, both to avoid the useless repetition of errors by themselves, and in order to be the better able to help and teach others—including the very ones whose mistakes are our lessons.

The cause of the failure in every case was the non-recognition of what was implicit in the Teaching, and a consequent non-recognition of the real nature of the Messengers who brought and exemplified that Teaching. The Teaching was accepted with reservations and exceptions, as a theory which offered compensating rewards and punishments for every act in life and nature. In theosophical language, it was considered and accepted from the basis of *Kama-Manas*, as a good and valuable possession to acquire, not as the statement of the laws of life to be *lived*. The Masters were accepted as a cold abstraction, far removed from human existence, demi-gods, who, having acquired knowledge and power as the reward of efforts made, were now in the remote enjoyment thereof. And this, though it was repeatedly stated that "the Masters are in every phase of our changing days and years;" "that wherever thought can go, They can come;" that the only barrier to full and constant intercourse with Them lies in our ideas, and the selfishness of our daily lives; in short, that what separates the human

being from the Master is human selfishness and infidelity. The Master cannot cleanse us of our shortcomings. These are the *effects* of false ideas and false living. All that the Master can do is to point out the *causes* of our difficulties, and the path to be followed for the elimination of those causes. If this path is not taken by the student himself, no Master can be of any real benefit to him.

Judging, therefore, the teachings in the light of the ideas held, instead of re-adjusting their ideas in the light of the teachings of Theosophy, students became Theosophists only in the sense that members of the various sects become Christians. That is to say, they adopted such of the ideas presented as were conformable to their own natures, reconstructed the philosophy, as Christians have reconstructed the teachings of Christ, serenely confident of the accuracy of their own deductions and comprehension. When obstacles and further difficulties arose, they whittled the teachings again into conformity with the vessel of circumstance in which they found themselves, their own environment being their standard. Instead of viewing the mortal man and his mortal environment in the light of the immortal man and the immortal wisdom presented in Theosophy, the would-be neophytes, supposedly seeking correction from the teachings, assumed the opposite rôle.

Necessarily, the absurd logical fallacy in regard to the teachings extended to the Teachers. H.P.B. was a human body from which issued new and wonderful statements, new and wonderful phenomena. Thus she was herself a new and wonderful phenomenon requiring explanation. This was forthwith sought, not in the light of the teachings she brought, not in the light of the hints she gave, not in the light of the Master's own statements and indications in regard to her—none of these; but in the light of the several ideas and experiences of the individual inquirer and of the race. She was a "subject" to be investigated and "explained" by each for himself. It is curious to read the voluminous speculations of Col. Olcott, of Mr. Sinnett, of Mrs. Besant, and of many lesser known lights, in regard to the nature, character and powers of H.P.B. They form an illuminating commentary—not on H.P.B., but on these all-wise and self-sufficient "investigators" themselves. They are the same in basic procedure as the similar investigations by Mr. Hodgson and the Society for Psychic Research, of Crookes, and Flammarion and many other "authorities," of the psychic nature and powers of Mrs. Piper, Eusepia Palladino, and hundreds of other "mediums" who have formed the human fountain from whence have issued the spiritualistic and kindred phenomena. Is the world any the wiser for all these speculations and theories? Is it not as far as ever from any understanding of the laws and principles involved? H.P.B. gave in *Isis Unveiled* the true philosophy and the true rationale of spiritualism and other psychic phenomena, and pointed the path to be followed by all who should endeavor to

study the mystery of being. She pointed out the two paths of white and black magic, and the identically opposed nature of mediumship and adeptship. By none have her teachings and nature been more ignored and misunderstood than by professed Theosophists. The course of human nature in the history of the Theosophical Movement has been well pointed out by Mr. Subba Row, in an article in *The Theosophist* for December, 1883, anent Mr. Kiddle's charges that the Master K.H., had "plagiarized" from a spiritualist lecture in one of the letters to Mr. Sinnett in *The Occult World*. Mr. Row discusses the nature and knowledge of the Adepts as opposed to the ruling ideas of the spiritualists and other phenomena hunters of the West, in these words:

> ".....anything like argument with the Spiritualists is worse than useless. Mere phenomena however wonderful can never prove to their satisfaction either the actual existence of Adepts or the nature of true Adeptship. Any phenomena that you may show them will at once... be classed with their own *séance* room manifestations. Even if we were to effect an impossibility and induce one of our Eastern Adepts to appear in London and prove his existence and knowledge before their eyes, these phenomena hunters would proclaim him by way of compliment an excellent medium and nothing more."

These prophetic words were written after H.P.B. had been before the world for nine years, and before the Coulomb case and the numerous other "cases," "exposures" and theories of alleged theosophists as well as anti-theosophists. They describe with all too painful accuracy the course of the Theosophical Society and the Theosophical Movement during the ensuing years. After the death of H.P.B. in 1891 the best known students in the Society took exactly the course indicated and "the body of Theosophists and their leaders are satisfied with their own illogical and fanciful hypotheses and make no attempt to investigate scientifically the phenomena and their causes in connection with the ancient systems of religious philosophy and occultism," and so long as this is so it "is impossible to expect them to give a patient hearing to the teachings of the Masters" as recorded by H.P.B.—to paraphrase from Subba Row's article mentioned. Alone of the whole body of Theosophists, Mr. Judge sounded the clear recognition of the nature, power, function and mission of H. P. Blavatsky. What could this do but draw upon his devoted head the wrath of all those who saw in H.P.B. "an excellent medium and nothing more?" He was placed in the same insidious category as herself, and was in due order complimented as a "servant" of the Masters, explained as a "medium" "with some psychic gifts," and finally "for the honor of the Society" branded as a bearer of false messages from the Masters. And upon what evidence? The same evidence as had already convicted H.P.B.—the suspicions, doubts, misunderstandings, ambitions and jealousies of phenomena hunters turned "occultists."

In former Chapters we have traced some part of the teaching and example of H.P.B. and W.Q.J.; some part of the rise of the Theosophical Society; some part of the events connected with the Esoteric Section, culminating with the summarization of facts, causation and history that eventuated in the charges against Mr. Judge with Mrs. Besant as accuser, and the disposition reached in July, 1894, and recorded in the official pamphlet entitled the "Neutrality of the T.S."

Throughout our Chapters the effort has been to study the main sequence of events connected with the Theosophical Movement, in the light of Theosophy—its principles as recorded, their applications as made and pointed out by the life work and subsidiary writings of H.P.B. and W.Q.J. We have endeavored to follow the workings out of the law of ethical causation, or Karma, in the drama of the Society and of the Esoteric Section, and as their history is the history of the actions of the various students attracted, it has been necessary to consider the play of the forces aroused in the various persons who were the leading actors on the stage. Were our purpose to draw attention to the errors and failures of the persons whose names we have been compelled to use, our effort would be worse than useless. Were our purpose, again, to make of Madame Blavatsky and of Mr. Judge objects of worship to be blindly accepted as "authorities" in some such fashion as human nature is all too prone to do in every direction, we would be but repeating, if successful, an achievement that has hitherto wrecked every effort of the Great Lodge to aid the advancing intelligence of the race—the substitution of a new fetish, a new dogma and a new formula for an old.

What we have set ourselves to attempt, is to apply to that body of students called the Theosophical Society, of which we are ourselves a part, the canons of Theosophy; to search our actions and efforts during the past forty years to assimilate and apply the Wisdom-Religion, in the light of that Wisdom-Religion itself. We believe that all students without appreciable exceptions, must agree that there has been a failure—a stupendous failure—"to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color," which was *our* primary Object in affiliating with The Theosophical Society, as well as the Masters' object in its formation. We are therefore forced to believe that the *Cause* of the failure lies either with the Masters Themselves—in Their philosophy as imparted, in Their Messengers, in the actions of Their Messengers—or in *ourselves*. We believe unalterably that the causes of the failure are to be sought within ourselves—in our failure to recognize the fallibility of our own human nature; in our failure to recognize the infallibility of the Message of the Masters, the nature of Their Messengers, and the *embodied wisdom* manifested in Their every action. *Before our eyes these Messengers proved their existence and knowledge.* What has it profited us?

It has seemed necessary to repeat over and yet over again the logically unavoidable deductions contingent upon the acceptance of Theosophy, of the fact of Masters, of the Law of Karma, because if the principles laid down are for a moment lost sight of, the student can but fall into the bewildering speculations and misconceptions that are the equally unavoidable concomitants of the application of his personal experience and judgment to matters that transcend the scope of human limitations. We must logically choose at last between the human view of Theosophy and the Theosophic view of humanity.

We have now come to that point, most painful of all the painful steps upon the Path, where we must consider the Betrayal and Crucifixion of William Q. Judge, by those for whom he was the Link with the Masters. Great as was the martyrdom of H.P.B., she yet had the Presence of Mr. Judge with her, and the stones hurled at her in her life-time were for the most part thrown by open and avowed enemies of the Cause which she represented. But Mr. Judge stood alone in the pillory, placed there, mocked, and spit upon, in the name of Theosophy and the Masters, by the enemies within the fold, by those of his own household. It well needs all one's faith in the ultimate perfectibility of man, all one's powers of love for "that great orphan—Humanity," which H.P.B. and W.Q.J. taught and exemplified, to consider calmly, to weigh tranquilly, to measure *theosophically*, the events that followed the Judicial Enquiry of July, 1894.

MASTERS, ADEPTS, TEACHERS, AND DISCIPLES*

THIS article is meant for members of the T.S., and chiefly for those who keep H.P.B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such thing as the Masters may exist must come to one of two conclusions in regard to H.P.B.: either that she invented her Masters, who therefore have no real existence, or that she did not invent them but spoke in the names and by the orders of such beings. If we say she invented the Mahatmas, then, of course, as so often was said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

*This article was first printed by Wm. Q. Judge in *The Path* for June, 1893.

The case I wish to briefly deal with, then, is this: H.P.B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear as almost a Master in comparison to us, including every member from the President down to the most recent applicant.

The last point in the inquiry is extremely important, and has been much overlooked by members in my observation, which has extended over the larger part of the T.S. An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. There is therefore the greatest difference between the classes of chelas, since among them has to be counted the very humblest and most ignorant person who has devoted himself or herself to the service of mankind and the pursuit of the knowledge of the Self. On the other hand, there are those chelas high in grade, actual pupils of the Masters themselves, and these latter have so much knowledge and power as to seem to us to be Adepts. Indeed, they are such when one compares them with oneself as a mere product of the nineteenth century. They have gained through knowledge and discipline those powers over mind, matter, space, and time which to us are the glittering prizes of the future. But yet these persons are not the Masters spoken of by H.P.B. So much being laid down, we may next ask how we are to look at H.P.B.

In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. She called them her Masters, and asseverated a devotion to their behests and a respect and confidence in and for their utterances which the chela has always for one who is high enough to be his Master. But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. In private as in public she spoke of her Masters much in the same way as did Subba Row to the writer when he declared in 1884, "The Mahatmas are in fact some of the great Rishees and Sages of the past, and people have been too much in the habit of lowering them to the petty standard of this age". But with this reverence for her teachers she had for them at the same time a love and friendship not often found on earth. All this indicates her chelaship to Them, but in no way lowers her to

us or warrants us in deciding that we are right in a hurried or modern judgment of her.

Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, and let us have the full and complete record of all letters sent during her life; those put forward as dated after her death will count for naught in respect to any judgment passed on her, since the Masters do not indulge in any criticisms on the disciples who have gone from earth. As she has herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. There is nothing new in the idea that letters are still unpublished wherein the Masters put her below them, and there is no cause for any apprehension. But it certainly is true that not a single such letter has anything in it putting her below us; she must ever remain the greatest of the chelas.

There only remains, then, the position taken by some and without a knowledge of the rules governing these matters, that chelas sometimes write messages claimed to be from the Masters when they are not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and is not chelaship, and also to confusion between grades in discipleship. It has been used as to H.P.B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character to be dealt with thus. One instance of it would destroy the possibility of any more communication from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H.P.B. and her Masters.

WILLIAM Q. JUDGE.

The Theosophist

A LAND OF MYSTERY*

(Continued from the October Number.)

BY H. P. B.

EVIDENTLY we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the THEOSOPHIST for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea[1] regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries.

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*This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1880.

1. This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet;* and was taken up by Lord Bacon in his *New Atlantis.*

Thus would the llama and camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.* Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail.[1] The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. "Formed by an embankment four feet in height, this oval is perfectly regular

*"The name *America*" said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like Meru, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

1. Smithsonian contributions to *Knowledge*, Vol. 1.

in outline, its transverse and conjugate diameters being 160 and 8 feet respectively," say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, "probably beyond the power of human investigation to answer," they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology "given but not explained in Lord Kingsborough's published collection," and set down as purely figurative and symbolical, "intended only for the use of the priests and diviners and possessed of an esoteric significance." Many of the hieroglyphics on the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the

shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the *Sun*." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are "sculptured *in a style wholly different* from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consist of a mound

raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanico; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays,* interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . " Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagal,* or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the water-marks around it, seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and

**New American Cyclopaedia,* Art, "Teotihuacan."

skill" . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents,*" says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery," that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzlipochtli. It was here that the sacrifices were performed, and *the eternal fire maintained.* Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli,* "the House of the Shining Mirrors, sacred to *Tezcatlipoca,* the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens,

in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities"—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?"—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics . "He who looks too curiously on a woman, commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God, who sees, will avenge you," declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew.*" "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

(*To be continued*)

REINCARNATION IN JUDAISM AND THE BIBLE*

THE lost chord of Christianity is the doctrine of Reïncarnation. It was beyond doubt taught in the early days of the cult, for it was well known to the Jews who produced the men who founded Christianity. The greatest of all the Fathers of the Church—Origen—no doubt believed in the doctrine. He taught preëxistence and the wandering of the soul. This could hardly have been believed without also giving currency to reïncarnation, as the soul could scarcely wander in any place save the earth. She was an exile from Paradise, and for sins committed had to revolve and wander. Wander where? would be the next question. Certainly away from Paradise, and the short span of human life would not meet the requirements of the case. But a series of reïncarnations will meet all the problems of life as well as the necessities of the doctrines of exile, of wanderings for purification, of being known to God and being judged by him before birth, and of other dogmas given out among the Jews and of course well known to Jesus and whoever of the seventy-odd disciples were not in the deepest ignorance. Some of the disciples were presumably ignorant men, such as the fishermen, who had depended on their elders for instruction, but not all were of that sort, as the wonderful works of the period were sufficiently exciting to come to the ears of even Herod. Paul cannot be accused of ignorance, but was with Peter and James one of several who not only knew the new ideas but were well versed in the old ones. And those old ones are to be found in the Old Testament and in the Commentaries, in the Zohar, the Talmud, and the other works and sayings of the Jews, all of which built up a body of dogmas accepted by the people and the Rabbis. Hence sayings of Jesus, of Paul, and others have to be viewed with the well-known and never-disputed doctrines of the day held down to the present time, borne well in mind so as to make passages clear and show what was tacitly accepted. Jesus himself said that he intended to uphold and buttress the law, and that law was not only the matter found in the book the Christian theologians saw fit to accept, but also in the other authorities of which all except the grossly unlearned were cognizant. So when we find Herod listening to assertions that John and Jesus was this, that, or the other prophet or great man of olden time, we know that he was with the people speculating on the doctrine of reïncarnation or "coming back", and as to who a present famous person may have been in a former life. Given as it is in the Gospels as a mere incident, it is very plain that the matter was court gossip in which long philosophical arguments were not indulged in, but the doctrine was accepted and then personal facts gone into for amusement as well as for warning to the king. To an Eastern potentate such a warning would be of mo-

*This article was first printed by Wm. Q. Judge in *The Path* for February, 1894.

ment, as he, unlike a Western man, would think that a returning great personage would of necessity have not only knowledge but also power, and that if the people had their minds attracted to a new aspirant for the leadership they would be inflamed beyond control with the idea that an old prophet or former king had come back to dwell in another body with them. The Christians have no right, then, to excise the doctrine of reïncarnation from their system if it was known to Jesus, if it was brought to his attention and was not condemned at all but tacitly accepted, and further, finally, if in any single case it was declared by Jesus as true in respect to any person. And that all this was the case can, I think, be clearly shown.

First for the Jews, from whom Jesus was born, and to whom he said unequivocally he came as a missionary or reformer. The Zohar is a work of great weight and authority among the Jews. In II, 199 b, it says that "all souls are subject to revolutions". This is metempsychosis or *a'leen b'gilgoola;* but it declares that "men do not know the way they have been judged in all time". That is, in their "revolutions" they lose a complete memory of the acts that have led to judgment. This is precisely the Theosophical doctrine. The Kether Malkuth says, "If she, the soul, be pure, then she shall obtain favor . . . but if she hath been defiled, then she shall wander for a time in pain and despair . . . until the days of her purification". If the soul be pure and if she comes at once from God at birth, how could she be defiled? And where is she to wander if not on this or some other world until the days of her purification? The Rabbis always explained it as meaning she wandered down from Paradise through many revolutions or births until purity was regained.

Under the name of "Din Gilgol Neshomes" the doctrine of reïncarnation is constantly spoken of in the Talmud. The term means "the judgment of the revolutions of the souls". And Rabbi Manassa, son of Israel, one of the most revered, says in his book *Nishmath Hayem:* "The belief or the doctrine of the transmigration of souls is a *firm* and *infallible dogma* accepted by the whole assemblage of our church with one accord, so that there is none to be found who would dare to deny it . . . Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation . . . as the truth of it has been incontestably demonstrated by the Zohar, and all books of the Kabalists."

These demonstrations hold, as do the traditions of the old Jews, that the soul of Adam reïncarnated in David, and that on account of the sin of David against Uriah it will have to come again in the expected Messiah. And out of the three letters ADM, being the name of the first man, the Talmudists always made the names Adam, David, and Messiah. Hence this in the Old Testament: "And they will serve Jhvh their God and David their king

whom I shall *reäwaken* for them." That is, David reïncarnates again for the people. Taking the judgment of God on Adam "for dust thou art and unto dust thou shalt return", the Hebrew interpreters said that since Adam had sinned it was necessary for him to reïncarnate on earth in order to make good the evil committed in his first existence; so he comes as David, and later is to come as Messiah. The same doctrine was always applied by the Jews to Moses, Seth, and Abel, the latter spelt Habel. Habel was killed by Cain, and then to supply the loss the Lord gave Seth to Adam; he died, and later on Moses is his reïncarnation as the guide of the people, and Seth was said by Adam to be the reïncarnation of Habel. Cain died and reïncarnated as Yethrokorah, who died, the soul waiting till the time when Habel came back as Moses and then incarnated as the Egyptian who was killed by Moses; so in this case Habel comes back as Moses, meets Cain in the person of the Egyptian, and kills the latter. Similarly it was held that Bileam, Laban, and Nabal were reïncarnations of the one soul or individuality. And of Job it was said that he was the same person once known as Thara, the father of Abraham; by which they explained the verse of Job (ix, 21), "Though I were perfect, yet would I not know my own soul", to mean that he would not recognize himself as Thara.

All this is to be had in mind in reading Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee"; or in Romans ix, v. ii, 13, after telling that Jacob and Esau being not yet born, "Jacob have I loved and Esau have I hated"; or the ideas of the people that "Elias was yet to first come"; or that some of the prophets were there in Jesus or John; or when Jesus asked the disciples "Whom do men think that I am?" There cannot be the slightest doubt, then, that among the Jews for ages and down to the time of Jesus the ideas above outlined prevailed universally. Let us now come to the New Testament.

St. Matthew relates in the eleventh chapter the talk of Jesus on the subject of John, who is declared by him to be the greatest of all, ending in the 14th verse, thus:

> And if ye will receive it, this is Elias which was for to come.

Here he took the doctrine for granted, and the "if" referred not to any possible doubts on that, but simply as to whether they would accept his designation of John as Elias. In the 17th chapter he once more takes up the subject thus:

> 10. And his disciples asked him saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them; Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not but have done to him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

The statement is repeated in Mark, chapter ix, v. 13, omitting the name of John. It is nowhere denied. It is not among any of

the cases in which the different Gospels contradict each other; it is in no way doubtful. It is not only a reference to the doctrine of reïncarnation, but is also a clear enunciation of it. It goes much further than the case of the man who was born blind, when Jesus heard the doctrine referred to, but did not deny it nor condemn it in any way, merely saying that the cause in that case was not for sin formerly committed, but for some extraordinary purpose, such as the case of the supposed dead man when he said that the man was not dead but was to be used to show his power over disease. In the latter one he perceived there was one so far gone to death that no ordinary person could cure him, and in the blind man's case the incident was like it. If he thought the doctrine pernicious, as it must be if untrue, he would have condemned it at the first coming up, but not only did he fail to do so, he distinctly himself brought it up in the case of John, and again when asking what were the popular notions as to himself under the prevailing dictrines as above shown. Matthew xvi, v. 13, will do as an example, as the different writers do not disagree, thus:

> When Jesus came into the coasts of Cesarea Phillipi he asked his disciples, Who do men say that I am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias or one of the prophets.

This was a deliberate bringing-up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of reïncarnation; and the reply of Jesus was not a confutation of the notion, but a distinguishing of himself from the common lot of sages and prophets by showing himself to be an incarnation of God and not a reïncarnation of any saint or sage. He did not bring it up to dispute and condemn as he would and did do in other matters; but to the very contrary he evidently referred to it so as to use it for showing himself as an incarnate God. And following his example the disciples never disputed on that; they were all aware of it; St. Paul must have held it when speaking of Esau and Jacob; St. John could have meant nothing but that in Revelations, chap. iii, v. 12.

> Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*

Evidently he had gone out before or the words "no more" could have no place or meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could be admitted as a "pillar in the temple of God". And until the ignorant ambitious monks after the death of Origen had gotten hold of Christianity, the doctrine must have ennobled the new movement. Later the council of Constantinople condemned all such notions directly in the face of the very words of Jesus, so that at last it ceased to vibrate as one of the chords, until finally the prophecy of Jesus that he came to bring a sword and division and not peace was fulfilled by the warring nations of Christian lands who profess him in words but by their acts constantly deny him whom they call "the meek and lowly." W. Q. J.

THOUGHTS IN SOLITUDE*

I.

WITHIN the symbols and doctrines of the Christian Church may indeed lie hidden all the truths of the Occult Philosophy, and another and abler pen has already traced the correspondences, but it is necessary to realize differences as well as likenesses, and while Christianity, as a definite system, has embodied for the world many noble ideas, it seems to the writer to have been able to display only one fact of the divine jewel of Truth—to have been able to trace only a short line of the celestial circle of Wisdom.

Putting aside all such unphilosophical dogmas, as a personal anthropomorphic God—atonement by the vicarious sacrifice of another—eternal damnation and such like, which may be regarded as the outworks of the Creed, and which indeed many of its own professors deny or minimize, and coming to the essential kernel of the system—the inner stronghold of the faith—that which would be regarded as such by all its truest sons throughout these nearly nineteen centuries of its existence, it would yet seem to be but a one-sided statement—a partial view—compared with the all-embracing Catholicity of the Occult Wisdom.

Unfortunately the outworks and excrescences above referred to, have, during these many centuries, so warped the thoughts and feelings of the populations professing this religion that it is no longer the pure and exalted doctrine as preached by its founder, but something very different. There are, no doubt, here and there good and noble souls, who practise the higher virtues of Christianity, but they are in such a minority that they are quite unable to affect the popular standard.

When one begins to analyse the stupendous outgrowth called Western Civilization, of which steam and electricity, in their practical uses, may be regarded as the types, and to ask how and by what means this vast fabric has arisen, we are informed by those who are able to see below the mere surface of things that the setting of men's minds in a certain direction must have been the factor, and it is only logical that if a man's highest religious duty is put before him as the saving of his own soul from perdition, a tendency of mind which may be characterized as the supremely selfish must naturally be set in motion. When the converging lines of heredity through many generations have so strengthened this tendency that it has become a potent factor, the development "*in excelsis*" of the purely intellectual faculties as dissociated from the moral will be seen to be the inevitable result, and from this has naturally evolved the Western Civilization which is spoken of with so much pride. But are not nations like trees to be known by their fruits? "Do men gather grapes of thorns, or figs of thistles?"

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*This article was first printed by Wm. Q. Judge in *The Path* for January, 1887.

What sins are dwelt on with more emphatic reprobation throughout the whole teachings of Christ than those of hypocrisy and cupidity? And where is hypocrisy deeper than within the Christian fold? So deep indeed, that it has become an integral part of the nature, and is no more recognized as a vice than it was by the Pharisees of old. And where is the worship of mammon more rampant than throughout the length and breadth of Christendom? The preachers of the Churches may utter faint-hearted protests, but the nations nevertheless remain prostrate before their idol, and as steam and electricity extend their sway, and new countries are laid open to modern progress, the more primitive races, to avoid extinction, join in the mad competition for wealth. But whether conspicuously shown in the acts of States lustful to conquer fresh territory, or hidden in the individual character, where it displays itself in the haste to grow rich by fair means or foul, it remains none the less a gnawing canker at the heart of Christendom.

What a gulf there lies between the practice of modern Europe and the divine teachings of the Master.

"Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

And again: "Ye cannot serve God and Mammon."

There is probably no teaching more thoroughly altruistic in its character, and which, if it could be literally applied, would exercise so direct and beneficial an influence on the human race as the teaching of Christ, but to the impartial student there seems to be none, the spirit of whose revelation has been more perverted and degraded by his followers of all denominations, and following the spiritual law whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral light to which Christ's teachings soared is the measure which decides the depth to which such teaching, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian.[1] All the religions of the world have more or less lost the divine afflatus by which they were originally vivified, but it has been reserved for Christianity to mould the life of the nations from the very blackness of the shadows cast by the "Light of the World."

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is still more necessary to have the eyes of those who are able to read the signs of the times. The following is an extract from a letter to which many of the above ideas may be traced which was signed "a Turkish Effendi" (in the absence of any right to suggest the real and more authoritative name), and

1. It is an old declaration of the esoteric doctrine that "the counterfeit religion will last as long as the true one."—[Ed. *Path.*]

was published by his correspondent in Blackwood's Edinburgh Magazine of January, 1880:

"The persistent violation for centuries of the great altruistic laws propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find, that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution: already in every so-called Christian country we hear the mutterings of the coming storm, when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them as the highest law—the love of their neighbor—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened."

But to return from this long digression, take Christianity, I say, in its loftiest ideal, as taught and practised by its founder—and it certainly is a very lofty one—altruism in its most sublimated form—self-sacrifice incarnate upon Earth—giving of its life-blood to raise the sons of men, and drawing all to Him by the sheer force of divine love, until the believer's heart is set on flame, and nothing seems worthy in his eyes short of absolute union with this divine personality who is at once his Saviour, his brother and his God.

Yet were you to analyse the thoughts and feelings of the most ecstatic saint, would they display more than an ardent soul, a devout mind and a holy life?

Those of the Dualist Philosophy might indeed argue that such an one had his feet well planted on the narrow way—but the students of the wider Philosophy of Nature know well that everything on Earth—religion included—is under the governance of natural law. The attainment of perfection is not to be achieved by sentiment alone—*it is a scientific process,* and knowledge is the supreme enlightener.

The devotion of Bhakti is indeed a necessary prelude to progress in the religious life, under the guidance of whichever special cult the neophyte may aspire, but it is as it were the outer court of the Temple, and the Holy of Holies cannot be reached by any save those who have attained knowledge.

Without some previous study of occult writings, this word knowledge will entirely fail to carry home the idea which it is intended to express, and let alone the liability to misinterpretation from this cause, how can anyone pretend to describe it who has himself none of this knowledge, who has not yet trodden one step of the path that leads there, and who can only strain with vague imagination towards the sublime conception of the inmost workings of Nature through her manifold diversity laid bare before the

intuitive vision? However, although it is an act of temerity on the writer's part, these few words may convey some idea to those who are no further on the path than himself.

When the lower states of consciousness have been so welded in the fire of supreme emotion that duty, though involving the most appalling sacrifice, is no longer a thing to strive after with pain and struggle, but is a natural outcome of the life—the absolute expression of unity with nature—when the higher faculties, emotional, ethical and intellectual, whose respective functions may be said to be the perceiving of the Beautiful, the Good, and the True, have been so merged in one that the Buddhi or divine spark which hitherto flickered, becomes a bright, steady, luminous flame—when the "Explosion," as St. Martin called it, has taken place, "by which our natural will is forever dispersed and annihilated by contact with the divine,"—then and then only is one fit to begin to tread the path of knowledge.

That it leads altogether beyond human experience, and entirely transcends what we can conceive is but too apparent.

The 15th and 16th Rules in the second part of *"Light on the Path"* may help towards a vague apprehension of what this knowledge means.

15th. Inquire of the earth, the air and the water of the secrets they hold for you. The development of your inner senses will enable you to do this.

16th. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

And the final secret of all may be said to be wrapped up in the mystery of "self." When the knowledge of the individualization of Being is reached, man has learned all that this world can teach him, and in the words "Know thyself" lie folded the ultimate possibilities of Humanity. Knowledge is indeed the supreme enlightener.

> "There is no purifier like thereto
> In all this world, and he who seeketh it
> Shall find it—being grown perfect—in himself."

Whether any intelligible idea as to the knowledge itself can be evolved from what is here written—it will at least be apparent that a goodness so exalted as to be scarcely imaginable as a human attribute is required as the necessary qualification for the commencement of the search.

Well did Shelley write in his Prometheus:

> "The good want power but to weep barren tears
> The powerful goodness want—worse need for them.
> The wise want love; and those who love want wisdom.
> And all best things are thus confused to ill.
> Many are strong and rich, and would be just
> But live among their suffering fellow-men
> As if none felt: they know not what to do."

and the current Theologies of the world have not been able to remove the reproach. In the case of Christianity the failure may, to a great extent, be owing to its sentimentality and its failure to realize that to be supremely good it is necessary to be wise—though wise with a higher wisdom than that referred to in the above lines.

But Christianity's greatest fall has probably been its disregard of the facts of Reincarnation. Whatever interpretation may be put on the great Master's utterance on this subject, and however the early church may have regarded it, it is notorious that Christianity, as interpreted by its mediæval and modern professors alike, has entirely ignored the evolution of the soul progressing through innumerable earthly existences, and has instead adopted the illogical and unphilosophic dogma of a human soul born into the world from nothingness and meriting by its 70 or 80 years of earth-life an Eternity of bliss or an Eternity of misery.

But one does not expect of the child the reason-guided actions of mature manhood—its teachings must be given in the form of dogma, to which it must yield implicit obedience. Nor do we expect the infant school to provide the same training that the University does for the cultured intellect. Similarly the various Religions of the world have been the infant schools for growing Humanity until the complete stature of manhood should be reached.

It has been remarked by some Christians who are much enamored of the self-devoted love exhibited by the Founder of their faith, and the strong feeling of personal love and attachment thereby called forth from them, that Theosophy is cold because it does not dwell exclusively on that side of the nature, but while each separate Religion that has existed in the world may be regarded as the analysis of one special characteristic of the mind, the occult philosophy gathers into one synthetical whole all its varied characteristics. The different religions accentuating as they do different truths may be regarded at the same time—according as one looks at them from the scientific or religious stand-point—and both views are equally tenable and mutually comprehensive—as natural evolutions of the peoples among whom they arose, and as revelations from the unseen universe of partial truths which have to be received and assimilated before mankind can be fitted to comprehend the Supreme Truth in its abstract purity.

It will be seen from the foregoing that what we call Theosophy is the supreme expression of all Religion, as it is the final synthesis of all Science—for it is faith merged in Knowledge.

When one looks abroad on the world and sees how few even among the Religious, the Cultured and the Intellectual are able to grasp the truth by intuitive vision—while the masses of mankind are sunk in degradation and semi-barbarity, the mind is lost in the vistas of the future, during which the present Religions or those which may have taken their place will have to continue their work of teaching.

Education is slow and Evolution is tardy, and the whole circle of wisdom is slow to trace; but the march of Nature has been as it was bound to be—for the best—and the line of Pope

"One truth is clear, whatever is is right."

seems more and more to be borne in upon the mind as an Eternal verity.

Destiny has guided us till now, and has made us what we are, but we who now realize the omnipotence of the divinely guided *Will*, have become potentially the makers—let us take it in our hands and shape our own career, for the sooner we rise to the heights of our Being, the sooner shall we be able to stretch down helping hands to the suffering Humanity of To-day.

Pilgrim.

DEVACHAN*

A LETTER to the editor from Holland upon this subject deserves reply, as it must give utterance to the questions of many other students.

The complaint in this letter is that when one goes to Devachan much time is lost away from earth life, where otherwise unselfish work for others might be continued by instantly returning to it after death. The reason given is that Devachan is an illusion, while the so-called illusions of earthly existence are in such a sense real that they are preferable to those of Devachan. In illustration of this, the supposed case is given of a parent in Devachan imagining that the beloved child is also there, when, in fact, the child not yet physically dead remains on earth perhaps in misery or leading a life of vice. This is the root of the objection—the supposed illusionary character of Devachan as compared to earth-life.

Now these feelings are always due to the thirst for life in the form which presently is most known to us,—that is, in a physical body. We cannot argue Devachan away any more than we can the necessity of incarnation upon this earth; the one is as philosophically necessary as is the other. A very easy way out of the difficulty—which arises almost wholly from our feelings—would be to calmly accept the law as it stands, being willing to take whatever may be our fate, whether that be in Devachan or in this earth-life. Our likes and dislikes can have no effect on the course of nature, but they may have an effect on ourselves which will be far from beneficial. For the dwelling upon pleasure or the constant desire to fly from "pain not yet come" will inevitably create Karmic causes which we would wish to avoid.

But perhaps there are some considerations on the subject of Devachan which may be of use. In the first place, I have never

*This article was first printed by Wm. Q. Judge in *The Path* for September, 1890.

believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of fifteen hundred years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as fifteen hundred years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than fifteen hundred years. Indeed, the Hindu Scriptures give many special ceremonies for the attainment of heaven, or the regions of Indra, which is Devachan; and those ceremonies or practices are said to cause a stay in Indraloka "for years of infinite number."

The first question, however, must be "What is the cause for passing into Devachan?" Some have said that it is good Karma or good acts that take us and keep us there, but this is a very incomplete reply. Of course, in the sense that it is happiness to go into that state, it may be called good Karma. But it does not follow that the man whose life is good, passed in constant unselfish work for others without repining, and free from desire to have somewhere his reward, will go to Devachan. Yet his Karma must be good; it must act on him, however, in other lives, for the earth life is the place where such Karma has its operation. But if at the same time that he is thus working for others he wishes for release or for some place or time when and where he may have rest, then, of course, he must go to Devachan for a period which will be in proportion to the intensity of those desires.

Again, it should not be forgotten that the soul must have some rest. Were it, before becoming bright as the diamond, hard as adamant, and strong as steel, to go on working, working through earth-life after earth-life without a break between, it must at last succumb to the strain and come to nothing. Nature therefore has provided for it a place of rest—in Devachan; and that we should thankfully accept if it falls to our lot.

But does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ribhu, Vishnu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the Isa-Upanishad settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree." Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained

by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.

Then, again, the fact seems to be lost sight of that each night we go into a sort of Devachan—the dream state or sleep without dream. The loving mother, no matter how unfortunate or evil her child, must sleep, and in that state she may have dreams of her loved ones around her in just the very condition of mind and body she would have them enjoy. If Devachan be objectionable, why not also rebel against our necessary sleep which acts on our physical frame to give it rest, as Devachan does upon our more ethereal parts?

Lying unnoticed at the foot of this matter is the question of time. It goes to the very root of the objection, for the aversion to the stay in Devachan is based upon the conception of a *period of time*. This period—given or supposed as 1,500 years—is another great illusion which can be easily proved to be so. What we call time, measured by our seconds and minutes and hours, is not necessarily actual time itself. It is not the ultimate precedence and succession of moments in the abstract. For us it depends on and flows from the revolutions of our solar orb, and even with that standard it can be shown that we do not apprehend it correctly. We speak of seconds, but those are such as our watchmakers give us in the watch. They might be made longer or shorter. They are arrived at through a division of a diurnal solar revolution, the observation of which is not necessarily mathematically accurate. If we lived on Mercury—where we must believe intelligent beings live—our conception of time would be different. From our childhood's experience we know that even in this life our appreciation of the passage of time rises and falls, for in early youth the 12 months from one Christmas to another seemed very, very long, while now they pass all too quickly. And from watching the mental processes in dreams we know that, in the space of time taken for a bell to drop from the table to the floor, one may dream through a whole lifetime, with all the incidents of each day and hour packed into such a limited period. Who can tell but that in a Devachanic state of three months the person may go through experiences that seem to cover thousands of years? If so, why not say for him—since time as we know it is an illusion—that he was in Devachan for those thousands?

Devachan, however, is not a meaningless or useless state. In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; our strength is revived for another journey between deaths. Why shall we repine that nature kindly aids us in the interminable struggle; why thus ever keep the mind revolving about this petty personality and its good or evil fortune?

W. Q. J.

THE ESOTERIC CHARACTER OF THE GOSPELS†

". . . . Tell us, when shall these things be? And what shall be the sign *of thy presence,* and *of the consummation of the age?*"[1] asked the Disciples of the MASTER, on the Mount of Olives.

THE reply given by the "Man of Sorrow," the *Chréstos,* on his trial, but also on his way to triumph, as *Christos,* or Christ,[2] is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . . said unto them:—

"Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many, astray . . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ,* or There; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man," etc., etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (*a*) "the coming of Christ," means *the presence of* CHRISTOS in a regenerated world, and not at all the actual coming in body of "Christ" Jesus; (*b*) this Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—*is no man,* but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions,* and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him.*[3] The "Son of Man" is no child of the bond-woman—*flesh,* but verily of the free-woman—*Spirit,** the child of man's own deeds, and the fruit of his own spiritual labour.

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†This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1887.

[1]St. Matthew xxiv., 3, *et seq.* The sentences italicised are those which stand corrected in the New Testament after the recent revision in 1881 of the version of *1611;* which version is full of errors, voluntary and involuntary. The word "presence," for "coming," and "the consummation of the age," now standing for "the end of the world," have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

[2]He who will not ponder over and master the great difference between the meaning of the two Greek words— χρηστός and χριστός must remain blind for ever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead-letter of the texts, the very Dead Sea fruit of *lip*-Christianity.

[3]For ye are the temple ("sanctuary" in the *revised* N. T.) of the living God. (II. Cor. vi., 16.)

*Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sephiroth *Binah* (the *female* Jehovah of the Kabalists), are feminine principles—"Divine Spirit," or *Ruach. "Achath Ruach Elohim Chiim."* "One is *She,* the Spirit of the Elohim of Life," is said in "Sepher Yezirah."

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have "famines"—another name for destitute pauperism, and the famished multitudes of the proletariat—been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith, may go on saying that "the coming of (the carnalised) Christ" is near at hand, and prepare themselves for "the end of the world." Theosophists—at any rate, some of them—who understand the hidden meaning of the universally-expected Avatars, Messiahs, Sosioshes and Christs—know that it is no "end of the world," but "the consummation of the age," *i. e.*, the close of a cycle, which is now fast approaching.[1] If our readers have forgotten the concluding passages of the article, "The Signs of the Times,"† in LUCIFER for October last, let them read them over, and they will plainly see the meaning of this particular cycle.

Many and many a time the warning about the "false Christs" and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, "Earth's Earliest Ages," is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is "Here" or "There," in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Christ"; for those born in the West feel themselves, so far, only *Chréstians*,* however much they may strive to become *Christians* in Spirit. It is to those, who in their great conceit and pride refuse to win the right of such appellation by first leading the life of *Chrestos*;[2] to those who haughtily proclaim

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[1]There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or "Fish-man" *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

†Reprinted in THEOSOPHY for June, 1913.

*The earliest Christian author, Justin Martyr, calls, in his first Apology, his co-religionists *Chrestians*, χρηστιανοί—not Christians.

[2]"Clemens Alexandrinus, in the second century, founds a serious argument on this paranomasia (lib. iii., cap. xvii., p. 53 *et circa*), that all who believed in *Chrest* (*i.e.*, "a good man") both are, and are called Chrestians, that is, good men," (Strommata, lib. ii. "Higgins' *Anacalypsis*.") And Lactantius (lib. iv., cap. vii.) says that it is only through *ignorance* that people call themselves Christians, instead of Chrestians: *"qui proper ignorantium errorem cum immutata litera Chrestum solent dicere."*

themselves *Christians* (the glorified, the anointed) by sole virtue of baptism when but a few days old—that the above-quoted words of Jesus apply most forcibly. Can the prophetic insight of him who uttered this remarkable warning be doubted by any one who sees the numerous "false prophets" and pseudo-apostles (*of Christ*), now roaming over the world? These have split the one divine Truth into fragments, and broken, in the camp of the Protestants alone, the rock of the Eternal Verity into three hundred and fifty odd pieces, which now represent the bulk of their Dissenting sects. Accepting the number in round figures as 350, and admitting, for argument's sake, that, at least, one of these may have the approximate truth, still 349 *must be necessarily false.*[1] Each of these claims to have Christ exclusively in its "inner chamber," and denies him in all others, while, in truth, the great majority of their respective followers daily put Christ to death on the cruciform tree of matter—the "tree of infamy" of the old Romans—indeed!

The worship of the dead-letter in the Bible is but one more form of *idolatry*, nothing better. A fundamental dogma of faith cannot exist under a double-faced Janus form. "Justification" *by Christ* cannot be achieved at one's choice and fancy, *either* by "faith" or by "works" and James, therefore (ii., 25), contradicting Paul (Heb. xi., 31), and *vice versa,*[2] one of them must be wrong. Hence, the Bible is *not* the "Word of God," but contains at best the words of fallible men and *imperfect* teachers. Yet read *esoterically*, it does contain, if not the *whole* truth, still, *"nothing but the truth,"* under whatever allegorical garb. Only: *Quot homines tot sententiæ.*

The "Christ principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolized by any one person, even though that person has chosen to arrogate to himself the title of the "Vicar of Christ," or of the "Head" of that or another State-religion. The spirits of "Chrest" and "Christ" cannot be confined to any creed or sect, only because that sect chooses to exalt itself above the heads of all other religions or sects. The name has been used in a manner so intolerant and dogmatic, especially in our day, that Christianity is now the religion of arrogance *par excellence*, a stepping-stone for ambition, a sinecure for wealth, sham and power; a convenient screen for hypocrisy. The noble epithet of old, the one that made Justin Martyr say that "*from the mere name,* which is imputed

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[1]In England alone, there are over 239 various sects. (See Whitaker's Almanac.) In 1883, there were 186 denominations only, and now they steadily increase with every year, an additional 53 sects having sprung up in only four years!

[2]It is but fair to St. Paul to remark that this contradiction is surely due to later tampering with his Epistles. Paul was a Gnostic himself, *i. e.*, A "Son of Wisdom," and an Initiate into the true *mysteries of Christos*, though he may have thundered (or was made to appear to do so) against some Gnostic sects, of which, in his day, there were many. But his Christos was not Jesus of Nazareth, nor any living man, as shown so ably in Mr. Gerald Massey's lecture, "Paul, the Gnostic Opponent of Peter." He was an Initiate, a true "Master-Builder" or adept, as described in "Isis Unveiled," Vol. II., pp. 90-91.

to us as a crime, *we are the most excellent,*"* is now degraded. The missionary prides himself with the so-called *conversion* of a heathen, who makes of Christianity ever a *profession*, but rarely a religion, a source of income from the missionary fund, and a pretext, since the blood of Jesus has washed them all by anticipation, for every petty crime, from drunkenness and lying up to theft. That same missionary, however, would not hesitate to publicly condemn the greatest saint to eternal perdition and hell fires if that holy man has only neglected to pass through the fruitless and meaningless form of baptism by water with accompaniment of *lip* prayers and vain ritualism.

We say "lip prayer" and "vain ritualism" knowingly. Few Christians among the laymen are aware even of the true meaning of the word *Christ;* and those of the clergy who happen to know it (for they are brought up in the idea that to study such subjects is *sinful*) keep the information secret from their parishioners. They demand blind, implicit faith, and *forbid inquiry as the one unpardonable sin,* though nothing of that which leads to the knowledge of the truth can be aught else than holy. For what is "Divine Wisdom," or *Gnosis,* but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested LOGOS? Why should men who strive to accomplish union with the one eternal and absolute Deity shudder at the idea of prying into its mysteries—however awful? Why, above all, should they use names and words the very meaning of which is a sealed mystery to them—a mere sound? Is it because an unscrupulous, power-seeking Establishment called a Church has cried "wolf" at every such attempt, and, denouncing it as "blasphemous," has ever tried to kill the spirit of inquiry? But Theosophy, the "divine Wisdom," has never heeded that cry, and has the courage of its opinions. The world of sceptics and fanatics may call it, one—an empty "*ism*"—the other "Satanism": they can never crush it. Theosophists have been called Atheists, haters of Christianity, the enemies of God and the gods. They are none of these. Therefore, they have agreed this day to publish a clear statement of their ideas, and a profession of their faith—with regard to monotheism and Christianity, at any rate—and to place it before the impartial reader to judge them and their detractors on the merits of their respective faiths. No truth-loving mind would object to such honest and sincere dealing, nor will it be dazzled by any amount of new light thrown upon the subject, howsoever much startled otherwise. On the contrary, such minds will thank LUCIFER, perhaps, while those of whom it was said "*qui vult decipi decipiatur*"—let them be deceived by all means!

The editors of this magazine propose to give a series of essays upon the hidden meaning or esotericism of the "New Testament." No more than any other scripture of the great world-

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*ὅσοντε ἐκ τοῦ κατηγορουμένου ἡμῶν ὀνόματος χρησότατοι ὑπάρχομεν (*First Apology*).

religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the pre-historic ages, the receptacle of the secret teachings of the Mysteries of Initiation, under a more or less veiled form. The primitive writers of the *Logia* (now the Gospels) knew certainly *the* truth, and the *whole* truth; but their successors had, as certainly, only dogma and form, which lead to hierarchical power at heart, rather than the spirit of the so-called Christ's teachings. Hence the gradual perversion. As Higgins truly said, in the Christologia of St. Paul and Justin Martyr, we have the esoteric religion of the Vatican, a refined Gnosticism for the cardinals, a more gross one for the people. It is the latter, only still more materialized and disfigured, which has reached us in our age.

The idea of writing this series was suggested to us by a certain letter published in our October issue, under the heading of "Are the Teachings ascribed to Jesus contradictory?" Nevertheless, this is no attempt to contradict or weaken, in any one instance, that which is said by Mr. Gerald Massey in his criticism. The contradictions pointed out by the learned lecturer and author are too patent to be explained away by any "Preacher" or Bible champion; for what he has said—only in more terse and vigorous language—is what was said of the descendant of Joseph Pandira (or Panthera) in "Isis Unveiled" (vol. ii., p. 201), from the Talmudic *Sepher Toldos Jeshu.* His belief with regard to the spurious character of the Bible and New Testament, *as now edited*, is therefore, also the belief of the present writer. In view of the recent revision of the Bible, and its many thousands of mistakes, mistranslations, and interpolations (some confessed to, and others withheld), it would ill become an opponent to take any one to task for refusing to believe in the authorised texts.

But the editors would object to one short sentence in the criticism under notice. Mr. Gerald Massey writes:—

"What is the use of taking your 'Bible oath' that the thing is true, if the book you are sworn upon is a magazine of falsehoods already exploded, or just going off?"

Surely it is not a symbologist of Mr. G. Massey's powers and learning who would call the "Book of the Dead," or the Vedas, or any other ancient Scripture, "a magazine of falsehoods."* Why

*The extraordinary amount of information collated by that able Egyptologist shows that he has thoroughly mastered the secret of the production of the *New Testament.* Mr. Massey knows the difference between the spiritual, divine and purely metaphysical Christos, and the made-up "lay figure" of the carnalized Jesus. He knows also that the Christian canon, especially the *Gospels, Acts* and *Epistles,* are made up of fragments of gnostic wisdom, the ground-work of which is *pre-Christian* and built on the MYSTERIES of Initiation. It is the mode of theological presentation and the interpolated passages—such as in Mark xvi. from verse 9 to the end—which make of the Gospels a "magazine of (*wicked*) falsehoods," and throw a slur on CHRISTOS. But the Occultist who discerns between the two currents (the true gnostic and the *pseudo* Christian) knows that the passages free from theological tampering belong to archaic wisdom, and so does Mr. Gerald Massey, though his views differ from ours.

not regard in the same light as all the others, the Old, and, *in a still greater measure,* the *New* Testament?

All of these are "magazines of falsehoods," if accepted in the exoteric dead-letter interpretations of their ancient, and especially their modern, theological glossarists. Each of these records has served in its turn as a means for securing power and of supporting the ambitious policy of an unscrupulous priesthood. All have promoted superstition, all made of their gods bloodthirsty and ever-damning Molochs and fiends, as all have made nations to serve the latter more than the God of Truth. But while cunningly-devised dogmas and intentional misinterpretations by scholiasts are beyond any doubt, "falsehoods already exploded," the texts themselves are mines of universal truths. But for the world of the profane and sinners, at any rate—they were and still are like the mysterious characters traced by "the fingers of a man's hand" on the wall of the Palace of Belshazzar: *they need a Daniel to read and understand them.*

Nevertheless, Truth has not allowed herself to remain without witnesses. There are, besides great Initiates into scriptural symbology, a number of quiet students of the mysteries of archaic esotericism, of scholars proficient in Hebrew and other dead tongues, who have devoted their lives to unriddle the speeches of the Sphinx of the world-religions. And these students, though none of them has yet mastered all the "seven keys" that open the great problem, have discovered enough to be able to say: There *was* a universal mystery-language, in which all the World Scriptures were written, from *Vedas* to "Revelation," from the "Book of the Dead" to the *Acts*. One of the keys, at any rate—the numerical and geometrical key[1] to the Mystery Speech is now rescued; an ancient language, truly, which up to this time remained hidden, but the evidences of which abundantly exist, as may be proven by undeniable mathematical demonstrations. If, indeed, the Bible is forced on the acceptance of the world in its dead-letter meaning, in the face of the modern discoveries by Orientalists and the efforts of independent students and kabalists, it is easy to prophesy that even the present new generations of Europe and America will repudiate it, as all the materialists and logicians have done. For, the more one studies ancient religious texts, the more one finds that the ground-work of the New Testament is the same as the ground-work of the Vedas, of the Egyptian

[1] "The key to the recovery of the language, so far as the writer's efforts have been concerned, was found in the use, strange to say, of the discovered integral ratio in numbers of diameter to circumference of a circle," by a geometrician. "This ratio is 6,561 for diameter and 20,612 for circumference." (Cabalistic MSS.) In one of the future numbers of "Lucifer" more details will be given, with the permission of the discoverer.—Ed.

theogony, and the Mazdean allegories. The atonements by blood —blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods—are the first key-note struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. "Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators. Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus. "On this account it is that men are rational and partake of divine knowledge," explains Berosus.* And Lenormant has shown (*Beginnings of History*, p. 52, note) that "the Orphics . . . . said that the *immaterial part of man, his soul* (his life) sprang from the blood of Dionysius Zagreus, whom . . . . Titans tore to pieces." Blood "revivifies the dead"—*i. e.*, interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay—such as the modern materialist is now. The mystic meaning of the injunction, "Verily I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves," &c., can never be understood or appreciated at its true *occult* value, except by those who hold some of the *seven keys*, and yet care little for St. Peter.[1] These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three* keys—one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.

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*Cory's *Anc. Frag.*, p. 59, f. So do Sanchoniaton and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the gods. But blood and *soul* are one (*nephesh*), and the blood of the gods means here the informing soul.

[1]The existence of these *seven* keys is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of "Esoteric Buddhism"—unfortunately misunderstood by him in almost every respect—in his Lecture on "The Seven Souls of Man," he writes (p.21):—

"This system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt, at least, seven thousand years ago, as we learn from certain allusions to Atum (the god 'in whom the fatherhood was individualised as the *begetter of an eternal soul*,' the *seventh* principle of the Theosophists), found in the inscriptions lately discovered at Sakkarah. I say in various aspects, *because the gnosis of the Mysteries was, at least, sevenfold in its nature*—it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar and Spiritual—and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determinate the which and the what, as we try to follow the symbolical Seven through their several phases of character.*"

The first key that one has to use to unravel the dark secrets involved in the mystic name of Christ, is the key which unlocked the door to the ancient mysteries of the primitive Aryans, Sabeans and Egyptians. The Gnosis supplanted by the Christian scheme was universal. It was the echo of the primordial wisdom-religion which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the Clementine Homilies is right; the mystery of Christos—now supposed to have been taught by Jesus of Nazareth—"was identical" with that which *from the first* had been communicated *"to those who were worthy,"* as quoted in another lecture.* We may learn from the Gospel *according* to Luke, that the "worthy" were those who had been initiated into the mysteries of the Gnosis, and who were "accounted worthy" to attain that "resurrection from the dead" *in this life* . . . . "those who knew that they could die no more, being equal to the angels as sons of God and sons of the Resurrection." In other words, they were the great adepts *of whatever religion;* and the words apply to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality—the ("Son") with (the "Father,") their individual divine Spirit, *the God within* them. This "resurrection" can never be monopolized by the Christians, but is the spiritual birth-right of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man.* On the other hand, those who choose to ignore the Christ (principle) within themselves, must die *unregenerate heathens*—baptism, sacraments, lip-prayers, and belief in dogmas notwithstanding.

In order to follow this explanation, the reader must bear in mind the real archaic meaning of the paronomasia involved in the two terms *Chréstos* and *Christos.* The former means certainly more than merely "a good," an "excellent man," while the latter was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection.*[1] He who finds Christos within himself and recognises the latter as his only "way," becomes a follower and an *Apostle of Christ,* though he may have never been baptised, nor even have met a "Christian," still less call himself one.

H. P. B.

(*To be continued*)

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*"Gnostic and Historic Christianity."

[1]"Verily, verily, I say unto thee, except a man *be born again* he cannot see the Kingdom of God." (John iii. 4.) Here the birth *from above,* the spiritual birth, is meant, achieved at the supreme and last initiation.

HYPNOTISM*[1]

WHAT is the hypnotic force or influence? What really happens when a hypnotic experiment is performed? What is proved by it? What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys a suggestion, seems to lose his identity, becomes apparently another person, speaks a language he knows nothing of, sees imagined pictures as real ones? How is it that in this state his physical body follows the operator's suggestion and becomes blistered by a piece of paper which possesses no blistering power, sneezes when there is no actual titillation of the olfactory nerves, shivers over a hot stove, and perspires if it be suggested that a block of ice is a mass of fire?

All this and very much more has been done in hypnotic experiments, just as it was done many years ago by mesmerizers, electro-biologists, and wandering fascinators of all sorts. Then it was outside the pale of science, but now since physicians renamed a part of it "hypnotism" it is settled to stay among the branches of psychology theoretical and applied. The new schools, of course, went further than the first did or could. They added a species of witchcraft to it by their latest claim to be able to externalize and localize the nerve-sensitiveness and hence mental impressionability of the subject; to put it in his photograph or within a glass of water, so that if the former be scratched or the latter touched, the patient at once jumped or screamed. This is the old way of making a wax image of your form and sticking pins in it, whereupon you pined and died; men and women were burned for this once. This, while interesting and important if true, possesses the interest of a nightmare, as it suggests how in the near future one's picture may be for sale to be blistered and stabbed by an enemy, provided the extraneous localization of sensibility is first provided for. But the other experiments touch upon the great questions of identity, of consciousness, of soul, and of personality. They raise an issue as to whether the world be physical and mechanical, as Descartes thought, or whether it is fleeting and a form of consciousness existing because of thought and dominated by thought altogether, as the Theosophists modern and ancient always held.

Professor James of Harvard has published his conclusion that experiments in hypnotism convince him, as they have convinced many, of the existence of the hidden self in man, while the French schools dispute whether it is all due to one personality mimicking many, or many personalities wrapped up in one person and showing one phase after another. Facts are recorded and wonderful things done, but no reasonable and final explanation has been made by the modern schools. Except here and there they, being ignorant

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*This article was printed by Wm. Q. Judge in *The Path* for February, 1894.

1 This article was originally written for the N. Y. *World*, at request.

of man's hidden real nature and powers, or denying the existence of such, see no cause for alarm in all these experiments and no danger to either society or the individual. As the true evolution of man's inner powers at the same rate and time concurrently with all other racial and planetary evolution is not admitted by these schools, they cannot perceive in the future any possibly devilish use of hypnotic powers. The Theosophist, however, suggests an explanation for the phenomena, points to similar occurrences through history, and intimates a danger to come if the thinking world does not realize our true nature as a being made of thought and consciousness, built in and on these, and destructible by them also so far as his personality is concerned. The danger is not in knowing these things and processes, but in the lack of morality and ethics in the use of them both now and in the future.

One theory for use in explaining and prosecuting hypnotic research is about as follows. Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental center, by which it comes before him. These thoughts may be words, ideas, or pictures. The soul-man has to have an intermediary or connecting link with Nature through and by which he may cognize and experience. This link is an ethereal double or counterpart of his physical body, dwelling in the latter; and the physical body is Nature so far as the soul-man is concerned. In this ethereal double (called astral body) are the sense-organs and centers of perception, the physical outer organs being only the external channels or means for concentrating the physical vibrations so as to transmit them to the astral organs and centers where the soul perceives them as ideas or thoughts. This inner ethereal man is made of the ether which science is now admitting as a necessary part of Nature, but while it is etheric it is none the less substantial.

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. Cases of the hair turning grey in a night are thus possible. And in this way a suggestion of a blister may make a physical swelling, secretion, inflammation, and sore on a subject who has submitted himself to the influence of the hypnotizer. The picture or idea of a blister is impressed on the astral body, and that controls all the physical nerves, sensations, currents, and secretions. It is done through the sympathetic nervous plexus and ganglia. It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface.

all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstacy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete.

When the hypnotic process—or subjugation, as I call it—is submitted to, a disjunction is made between the soul-man and the astral body, which then is for the time deprived of will, and is the sport of any suggestion coming in unopposed, and those may and do sometimes arise outside of the mind and intention of the operator. From this arises the sensitiveness to suggestion. The idea, or thought, or picture of an act is impressed by suggesting it on the astral body, and then the patient is waked. At the appointed time given by the suggestor a secondary sleep or hypnotic state arises automatically, and then, the disjunction between soul and astral body coming about of itself, the suggested act is performed unless—as happens rarely—the soul-man resists sufficiently to prevent it. Hence we point to an element of danger in the fact that at the suggested moment the hypnotic state comes on secondarily by association. I do not know that hypnotizers have perceived this. It indicates that although the subject be dehypnotized the influence of the operator once thrown on the subject will remain until the day of the operator's death.

But how is it that the subject can see on a blank card the picture of an object which you have merely willed to be on it? This is because every thought of any one makes a picture; and a thought of a definite image makes a definite form in the astral light in which the astral body exists and functions, interpenetrating also every part of the physical body. Having thus imaged the picture on the card, it remains in the astral light or sphere surrounding the card, and is there objective to the astral sense of the hypnotized subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the

limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practises true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

William Q. Judge, F.T.S.

RIG-VEDA ON GAMBLING*

THE following excellent remarks are probably the oldest in the world upon the vice of gambling. They are found in *Rig Veda,* x, 34. It is admitted that these Vedic hymns are anterior to the time of Homer and Hesiod. The Hindus claim an antiquity for them which carries us back thousands upon thousands of years prior to the oldest date allowed by European Orientalists. Those who have a theosophical acquaintance with the *Vedas* will incline to the estimate of the Hindus, inasmuch as European opinion is constantly altering on the subject, and besides has not had quite a century of experience in which to form itself. Muir says these hymns were composed certainly 1000 years before our era, but that is too ridiculously low an estimate and will have erelong to be revised upon further proofs and

*This article was first printed by Wm. Q. Judge in *The Path* for July, 1893.

discoveries. The present hymn is given as showing what was then thought of gambling.

The tumbling airborn products[1] of the great Vibhidaka tree delight me as they continue to roll upon the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on Mount Miyavat. My wife never quarrelled with me nor despised me; she was kind to me and to my friends. But I for the sake of the partial dice have spurned my devoted spouse. My mother-in-law detests me, my wife rejects me. In my need I find no comforter.

I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers cry out, "We know nothing of him; take him away bound!"

When I resolve not to be tormented by them because I am abandoned by my friends who withdraw from me, yet as soon as the brown dice, when they are thrown, make a rattling sound I hasten to their rendezvous like a woman to her paramour. The gamester comes to the assembly glowing in body, asking himself "Shall I win?" The dice inflame his desire by making over his winnings to his opponent. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts and again ruin the winner; they appear to the gambler covered with honey. Their troop of fifty-three disports itself, itself disposing men's destinies like the God Savatri whose ordinances never fail. They bow not before the wrath of the fiercest. The king himself makes obeisance to them. They roll downward, they bound upward. Having no hands they overcome him who has. These celestial coals when thrown on the dice-board scorch the heart though cold themselves.

The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money the gambler approaches with trepidation the houses of other people at night. It vexes the gamester to see his own wife and then to observe the wives and happy homes of others. In the morning he yokes the brown horses—the dice; by the time when the fire goes out he has sunk into a degraded wretch. He who is the general of your board, the first king of your troop, to him I stretch forth my ten fingers to the east in reverence. I do not reject wealth, but I declare that which is right when I say:

Never play with dice; practise husbandry; rejoice in thy prosperity, esteeming it sufficient. Be satisfied with thy cattle and thy wife, the god advises.

O dice, be friendly to us and no more bewitch us powerfully with your influence. Let your wrath and hostility abate: let others than we be subject to the fetters of the brown ones, the dice.

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[1]The seeds of the tree used for dice.

ON THE LOOKOUT

As the world slowly rights itself under the shock of readjustment we become startlingly aware of undercurrents of new thought that promise to divert the main stream into new channels and in new directions. War has laid its stern hand not only upon the frontiers of nations but on the frontiers of the human mind. The old fortresses of belief are challenged before our eyes, and to our amazement they surrender unconditionally. Men everywhere are discovering that they are vitally interested in the things that yesterday they were willing to consign to the museums of human thought.

Suppose someone had said a year ago that the New York *Sun* would open its columns to a discussion on the immortality of the soul, and that Theosophists would be allowed to enter an appearance just like ordinary human beings. The *Sun* itself would certainly have protested, while the public would have been as surprised as that other public which once rubbed its eyes at the sight of Saul among the prophets. But the *Sun* did this very thing, and probably the *Sun* was as amazed as anyone else by the tornado of contempt that was forthwith poured upon the materialist and all his works. None so poor as do him reverence. The immortality of the soul was suddenly found to be among the things that matter.

To review the literature of this new way of thinking would tax even the hospitable pages of *Theosophy*. The books are like the sand of the seashore for multitude, and they range all the way from the sublime to the ridiculous. But let us be charitable. Nothing is wholly ridiculous that moves, even in a ridiculous way. It is only stagnation and a bovine satisfaction that are ridiculous. Does not the Gita say, "Though they pray wrongfully their prayers arise to me."

Among the more elegant of the literary productions of the day is Lord Curzon's versified translation of Plato's *Myth of Er* from the *Republic* which appears in *War Poems* just published by the John Lane Company. Er, it will be remembered, is slain in battle, but he reappears on the twelfth day and describes to his relatives the fate of the dead. A thousand years, says Er, is the period between incarnations, but here we may make allowances for the vagueness of chronology that always distinguishes Plato's references to occult things, doubtless as a concession to the secrecy of the Mysteries.

A thousand years,—so long has been the way—
  Ten years to every year of man,
Tenfold the recompense that each must pay,
  Once in each age's span.

He that was traitor, or guilt-stained, or vile,
  Ten times in agony atones;
Likewise the just and holy-lived erewhile
  Tenfold fruition owns.

Lord Curzon's verse is patterned somewhat after the *Dhammapada* rendition in the *Light of Asia*. Describing Karma, the "Law Sublime," he says:—

Of steel the shaft is wrought, the hook of steel,
  But of mixed fashioning the whorl,
Wherein seven other circles, wheel in wheel,
  Continuously curl.

Singularly impressive is the decree of Lachesis, "the eldest born of the dread law, Necessity" that each soul shall choose its fate during its forthcoming incarnation.

For there all lives of men and living things,
  Fair and ill-fortuned, and the mean,
Beggars and heroes—citizens and kings,
  And birds and beasts are seen.

Yet is no life ordained for good or ill;
  Man's is the choice, and man's alone.
On earth the knowledge and the changeless will
  The wise man makes his own.

The souls select their lot in life and usually it is the counterpart, the corrective, of what they had been before. Thus grave Odysseus, grown weary of travail and of toil:—

The idle pastime of an easeful soul
  After long search doth hardly find.
And boasted this the fairest of the whole
  Vouchsafed to mortal kind.

But the souls on their way to reincarnation must pass through the "Plain Oblivion," and so forget alike their past and the vision that they have been given of the future:—

There doth no herb begotten ever bless
  The utter waste. At eventide
They see the river of unmindfulness
  And camp the wave beside.

Lord Curzon has done a fine piece of work by his rendition of Plato's tremendous myth of the soul. He gives us the rare combination of translation and true poetry.

Henry Ludwell Moore, professor of political economy at Columbia University, has just written a book on *Economic Cycles: Their Law and Cause.* (Macmillan Company.) Efforts have been made from time to time to show that there is a law of periodicity governing the fluctuations of trade, and it may be remembered that Sir John Herschell was the first of modern times to propound the theory that these fluctuations were governed by sunspots. Sunspots, he said, produced electrical disturbances, and consequently storms and losses at sea and on land. These resulted in apprehension and uneasiness, which in their turn led to speculative timidities culminating in crises and panics. At the time the idea was regarded as fantastic, but it was revived by Professor Jevons, and now we find that Professor Moore includes it in his list of probabilities. He says that there is indeed a sort of trade cycle of eleven years corresponding with the sunspot cycle, but he leaves its fuller examination to some later time.

Professor Moore's main conclusions are based upon collected statistics of the Mississippi Valley, and his chief discovery is interesting enough for quotation. He says:—"The result of our investigation as to the periodicity of rainfall in the Upper Mississippi Valley was the discovery that the annual rainfall passes through two cycles of approximately 33 years and 8 years in length." The author's object being purely economic he satisfies himself with the establishment of the cyclic law without venturing on a further incursion into the domain of causes. But it might certainly be supposed that so notable a discovery would suggest reflections even to materialism. If one more department of natural fact is thus brought within the sphere of law and regularity we may reasonably ask if there can be any department of natural fact that is beyond that law. Students of occultism have answered that question long ago for themselves, and are now inclined to marvel at a certain

purblind timidity which is thus compelled to push back the frontier walls of knowledge inch by inch but that is so unwilling to look over those walls and to recognize the uniformity of nature and of law.

The Ancient of Atlantis by Albert Armstrong Manship (Sherman French & Company) has no very striking literary value since it lacks the musical qualities that distinguish true poetry. Its two hundred pages are devoted to an exposition of the faith of ancient Atlantis and the author seems to have no doubt whatever that it was Theosophy. Here and there we have a resonant paragraph such as the following:—

> The mind is the body of thought:
> The ray of consciousness is by the Self projected,
> Now lighting one field of apperception and again another;
> The Self, beholding, observeth, yet is not confused,
> For the Self is the Supreme
> And marvels not at His Own Creations,
> Nor is astonished by the wonders of His Own Contriving.

The author might have been better advised to clothe what is practically a work on Theosophy, or what is intended for Theosophy, in some other guise but none the less his book is filled with ingenious and varied versification that succeeds in holding the attention. Of this, one other example may be given:—

> Why must the thoughts and words and deeds
> Be held by fear of "Karmic" loss
> Or spurred by hope of "Karmic" gain?
> Not for reward do thou,
> Nor to escape the penalty of "sin."
> Pure, holy, good,
> Immaculate and true, is the soul of Man,
> To that extent which he doth surely know.
> That in the past thou hast incarnations lived
> Is but because thou knewest in thy soul
> Such was thy fate.
> When laborest thou for gain and for reward
> Thy last demand is given unto thee—
> When on the Spiral Road,
> When fliest thou in fear
> Along that broad highway
> Where travel most of men,
> In swift pursuit upon thee springs
> That which in horrid fear
> Thou strivest to escape . . .
> Let motive of thy actions be Thy Self
> And Thy Great Good.
> Be Thou, thyself, the Law.
> Strive not for that which lies without
> But let it come to thee whene'er it wills.
> Sell not thy soul for any price,
> Nor now, nor in a million years to come.
> Rise over "Karma" and within Thyself
> Destroy its reign,
> And if thou comest back to earth,
> Do so from choice,
> Because thou so dost wish.

This is by no means irreproachable poetry, and we are by no means sure that it is irreproachable Theosophy, but it will serve to show the nature of a certain literary current that is making itself apparent.

Very notable is the number of books that are now being written on the future of religion. Most of these works are, of course, born of a pure and simple egotism, since the predicted faith of humanity usually resolves itself into the particular creeds that happen to be held by the author who naturally believes that the whole race must presently and toilsomely arise to his own level of intelligence. But some of these volumes are a frank statement of personal opinions, and we may of course all state our personal opinions, and even publish them, if we are willing to take the financial risk, or able to persuade a confiding publisher to do so. Conspicuous among these for its merit is "What I believe and Why," by William Hayes Ward (Charles Scribner's Sons). Mr. Ward does not think it necessary to tell us why we should be interested in his beliefs. He simply assumes that we shall be interested. And we may at once concede that Mr. Ward has intelligence and lucidity.

Mr. Ward's book is interesting because it is typical of a hundred others that show distinct advance but that are none the less based avowedly upon mental limitations. Mr. Ward assumes that Christianity is the only religion that is worth attention, and he assumes also that wherever we find a directing force in the universe we must consider that force as being outside of nature. It is as though one were to open a work on astronomy and were to discover in the preface that the Ptolemaic system is, of course, the only one that merits consideration. We should probably lay the book on one side, irrespective of the fact that important advances in astronomy were quite compatible even with a basic stupidity.

It is interesting to note how close Mr. Ward comes to reincarnation, and one may almost suspect that it is only a certain timidity of speculation that restrains him from the plunge. The human soul, he thinks, must be a little copy of the universal macrocosm, and if he had but the courage to follow this gleam it would bring him to great things. The ultimate elements of matter, he says, preserve their integrity under a constant succession of new combinations. Why should not the human soul do the same?

> Why should we not thus think of souls as unitary, as Plato thought of them, indissoluble, but residing for a while in bodies, and so capable of being combined into families, tribes, and nations, even as electrons are combined into atoms, molecules, and larger masses? The combination breaks up; families and nations constantly dissolve and reform; the soul of Abraham Lincoln is drawn away from the souls of the nation he has guided; and in turn every other soul is moved by a new force to leave its old attractions of kindred and friendship, but yet merely transfers its old attractions elsewhere, after the manner of the coarser attractions of physics. But the ultimate units remain indestructible, only gone over to new relations.

Quite so. But what are these new attractions and combinations? By what are they governed? Even Haeckel admits that the atoms, searching for new associations, are guided by "memory," that is to say by experience, and that it is the eternal search for experience that has driven the universe from the simple to the complex. Why does not Mr. Ward have the courage to pursue his own analogies, and to suggest that the soul also is seeking experience, and that a single incursion into incarnation that may not last more than five minutes is hardly adequate?

Mr. Ward reaches the conclusion that Christianity demands positive love, nothing less and nothing more. We may sweep historical religion upon one side with all its creeds. They have an intellectual interest, and they may have even a spiritual importance as influencing conduct. But the only essential is love. It is in character that we must look for the only value that a human being can possess.